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WHAT DOES CHRISTIANITY MEAN? W. H. P. FAUNCE. Fleming H. Revell Co. 1912. Pp. 245. \$1.25.

In this volume, containing the Cole Lectures delivered before Vanderbilt University in 1912, President Faunce places himself squarely on the side of Voluntarism, finding in Purpose the essential nature of God, of Christianity, and the righteous life, as well as the basis of Christian fellowship and the goal of education. Christianity is defined as "the revelation through Jesus of Nazareth of the eternal unchanging purpose of God, and the developing of that same purpose in the lives and institutions of men" (p. 40); and in this definition all the issues of the book are implicit. God is regarded as the subject of a progressive experience, in whose becoming the permanence of being consists in abiding purpose. Righteousness is not conformity with a code but loyalty to an ideal purpose, as indeed the New Testament doctrine of justification by faith plainly teaches. The modern representative of the eschatological doctrine of early Christianity is the hope of the fulfilment of this comprehensive purpose in the perfected kingdom of God. Dr. Faunce has made a genuine contribution by this course of lectures; for he has put in popular form, with much richness and pungency of phrase, ideas which are destined to play an important part in theology. The concept of purpose as interpreting the unity, the being, and the righteousness of God will be established only after much more thorough examination and discussion than Dr. Faunce gives it, for there are difficulties and implications in the idea which he does not consider; but it is of extraordinary service to have it put in enlivening rhetoric with the skill and force of a popular preacher of the best and noblest sort.

W. W. FENN.

HARVARD UNIVERSITY.

THE ASSURANCE OF IMMORTALITY. H. E. FOSDICK. The Macmillan Co. 1913. Pp. 141. \$1.00.

INTIMATIONS OF IMMORTALITY IN THE SONNETS OF SHAKSPERE. The Ingersoll Lecture, 1912. GEORGE H. PALMER, LL.D. Houghton Mifflin Co. Pp. 57. 85 cents.

Nothing could better illustrate the change which has come over theological thinking than the fact that a Baptist clergyman, in a book dedicated to the congregation which he serves, discusses the idea of immortality absolutely without reference to revelation, the